



Andrejs Suritis, One Millionth Migrant. (See Page 2.)

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- Florida Churches Multiply
- Youth Needs Understanding

Lutheran Herald

June 7, 1960 • Vol. 44 • No. 23



An 11-year-old Latvian Lutheran boy was reunited here with his mother and two younger brothers amid greetings from a host of dignitaries as the one millionth person to be resettled overseas by the Inter-governmental Committee for European Migration (ICEM).

On his arrival at Idlewild Airport on May 10, little Andrejs Suritis not only received a warm welcome from representatives of Lutheran Immigration Service, but found himself the center of special ceremonies in which federal and state leaders participated.

Among those present were Robert Gray, Secretary to the Cabinet, who greeted the boy on behalf of President Eisenhower; Senator Kenneth Keating of New York, Congressman August E. Johansen of Michigan,

and John J. Bratton, acting chief of the U. S. of ICEM.

Also taking part in the reception were the George Whetstone of Hagerstown, Md., and the William H. Kohn of Hyattsville, Md., chairman vice chairman respectively of Lutheran Immigration Service. Mr. Whetstone is a pastor of the United Lutheran Church in America and Mr. Kohn of the Lutheran Church—Missouri Synod.

The happiest surprise of all for Andrejs and for his father, Aleksandrs Suritis, 47, was the presence of his mother, Mrs. Larisa Suritis, 46, and her two younger sons, Janis 9 and Dainis 7, who were flown here on the occasion from their home in Kalamazoo, Mich., by LIS and ICEM.

Ignoring the crowd, Andrejs, a sturdy, tow-headed lad with a cowlick, rushed down the ramp of the plane.

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Lutheran Here

Editor: O. G. MA
Associate Editor: WILLIAM H. E
Assistant Editor: MELVA R

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 S. 5th Street, Minneapolis 15, Minn., Randolph E. Haugan, Circulation Manager. Subscription price, U.S. and Canada, per year \$3.00. Single copy 15¢. Postage paid at Minneapolis, Minn. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minn.

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Millionth Migrant Resettled

into the waiting arms of his mother, and then hugged his smaller brothers.

Andrejs, who is the 58,875th person resettled in America under Lutheran auspices, is typical of hundreds of refugees who have come to the United States through the cooperative efforts of the Lutheran World Federation, LIS and ICEM.

Born in a refugee camp in Germany in 1949, five years after his parents had been loaded on a German evacuation boat out of Riga, Latvia, "just 40 hours ahead of the Russians," Andrejs became the family's strongest motivation for migration to a new land of promise.

But the years spent first in flight from the Russians and then in refugee camps in Germany took their toll on Aleksandrs Suritis. In 1949, then 36, he was rejected for immigration by American health authorities. A second visa application ten years later met the same fate.

Originally trained as an electrical technician in Riga, Mr. Suritis found it impossible to gain employment as a stateless refugee in the years between 1945 and 1952. Finally, however, he became an interpreter for the U. S. Army and in 1956 he became a radio technician with the Voice of America in Munich, where he has been employed since.

Still determined to emigrate to the United States, the family decided that their only hope of achieving this lay in temporary separation. Thus, with the help of the LWF and LIS, Mrs. Suritis made the journey last October with little Janis and Dainis to establish a residence here which would enable her husband to enter this country.

Working as a dressmaker in Kalamazoo, she was soon supporting herself and was able to file an affidavit of support through LIS for her husband in February of this year. That month, however, the U. S. Public Health Service declared Aleksandrs fit for immigration, thus removing the last obstacle to his admission as a refugee. The special ceremonies here in honor of ICEM's millionth migrant included a luncheon at a restaurant appropriately called the Golden Door.

Senator Keating presented the boy with a baseball bat and an autographed baseball from the N. Y. Yankees. Young Andrejs, rated a good student in his fifth grade class in Germany, has been boning up on English and baseball to add to his proficiency in Latvian, German and soccer.

It was announced that Hastings (Neb.) College will award the Latvian youngster a four-year, full tuition scholarship if he is interested in continuing his education when he reaches college age.

In clear, careful English, Andrejs spoke briefly to the gathering. "Dear people," he said, "I am very happy to come to America to Kalamazoo, Michigan. I hope I can play football there. I thank you for my family. God bless you."

After the luncheon celebration here, Andrejs taped an interview with Dave Garroway for the television show TODAY on the NBC network, viewed May 12. On that day also he made a sight-seeing tour of New York City and then left with his reunited family for Washington, D. C. and another gala welcome.

The family was scheduled to leave over the weekend for Kalamazoo, where they were to be greeted by the congregation of the Latvian Lutheran Church, of which Mrs. Suritis is a member, and by the Latvian-American Society.

Before flying to New York from Munich, Andrejs and his father were flown to Naples, Italy, where ICEM's policy-making council was in session. On hand to give him a send-off there was Congressman Francis E. Walter of Pennsylvania, president of ICEM, and film star Jane Russell, who presented the boy with a camera and expressed the wish that it "always reflect happy faces."

Also aboard the Pan-American plane on its arrival here were eighty other "new Americans," twenty of whom were sponsored by Lutheran Immigration Service, the joint agency of the National Lutheran Council and the Lutheran Church—Missouri Synod.



Florida Churches Multiply

by William H. Gen

From 1513 when the Spanish explorer, Juan Ponce de Leon discovered Florida until 1958, there was no Evangelical Lutheran Church in that state.

In October 1958 the first ELC congregation, Bethel in St. Petersburg, was established.

Last month, with the organization of three new congregations the number of ELC Churches in Florida was multiplied by four.

In January 1961, when The American Lutheran Church begins its combined operations, there will be 21 congregations of the new synod in the Peninsula State.

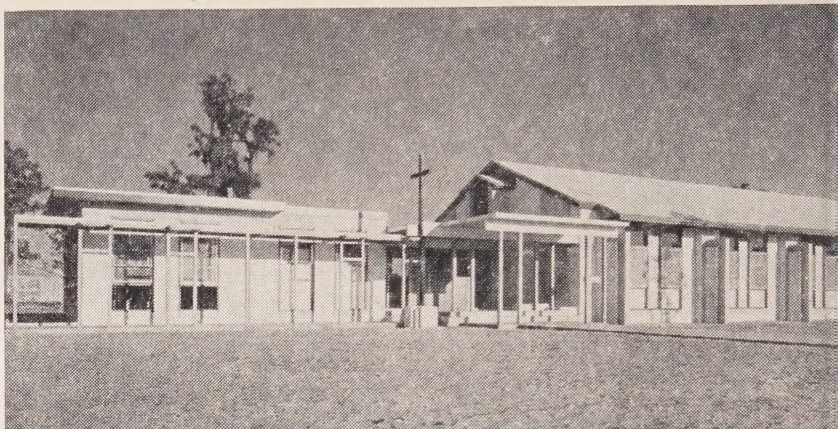
The three new congregations were organized within three days. All are worshipping in completed first unit churches.

On May 2, Faith Church in Orlando, an inland city, was organized. The Rev. H. Arvid Thorson, formerly pastor of Rocky River Church, Cleveland, Ohio, is the organizing pastor. There were 175 members on organization day. The first service was held in the field on January 3.

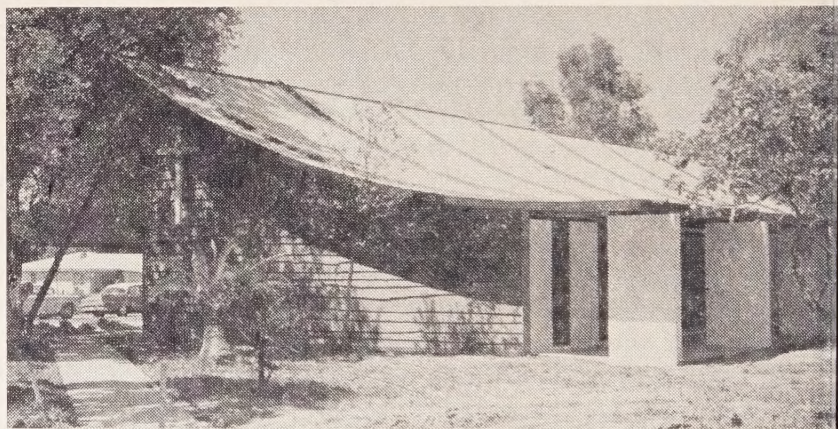
On May 3 Holy Cross Church in Sarasota on the gulf coast was organized. This church had 70 charter members. The first services were held on October 25. The Rev. Otto Dale, formerly pastor of Trinity Church, Thief River Falls, Minn., is the pastor of this congregation. Services were held in a funeral home before the first unit was ready for occupancy.

On May 4, Grace Church in Clearwater was organized with 118 charter members. The pastor is the Rev. Clarence O. Solberg, formerly pastor of St. Paul's Church, Villa Park, Ill. First services were held on November 15 in a public school building.

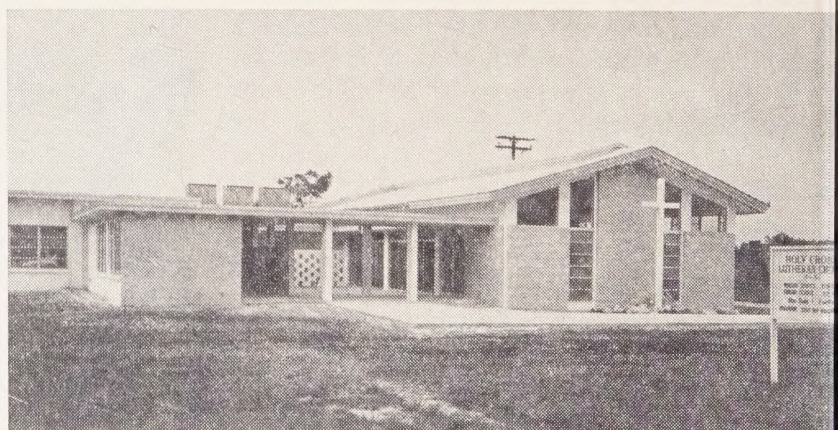
The pastors of all three of these new churches are enthusiastic about the work of the church in the state. Equally enthusiastic is the Rev. E. W. Wilson, pastor of Bethel Church, St.



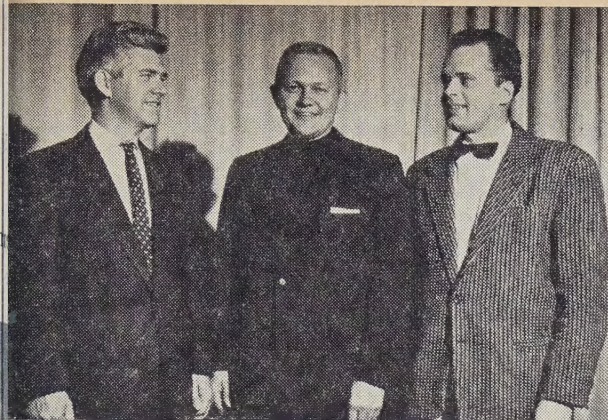
Faith Church, Orlando



Grace Church, Clearwater



Holy Cross Church, Sarasota

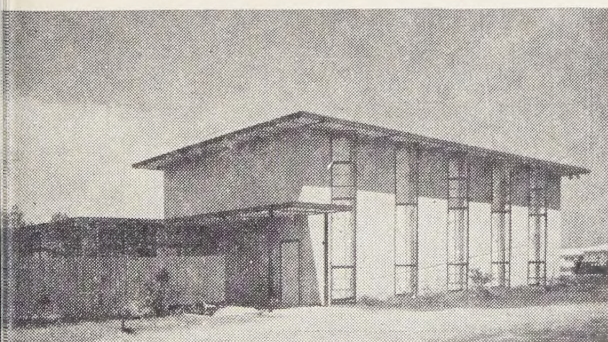


pastors of the three new ELC congregations in Florida were photographed at the constituting convention of The American Lutheran Church. They are (left to right); the Rev. Otto Dale of Sarasota, Florida; the Rev. Clarence O. Solberg of Clearwater, Florida and the Rev. Arvid Thorson of Orlando, Florida.

St. Petersburg, the ELC's one-year-old "Mother Church" in Florida. Working in suburban developments, these churches are reaching new Florida residents primarily. About 90 percent of these new residents are from the north according to the pastors' report. Orlando, an industrial city that expects someday to be larger than Miami is attracting younger couples with small children. As a result the Sunday school in this church is larger than in the other two. Clearwater and Sarasota are more retirement and recreational areas. Both of them are in the midst of periods of rapid growth in population. Meanwhile fantastic population increases all over the state have made possible the assignment of other equal-promising fields to The Evangelical Lutheran Church. Several fields are under consideration for occupancy under the board of American Missions of the new Church next year.

The four ELC congregations of Florida are also looking forward with anticipation to January 1, 1961 when they join hands with the 17 American Lutheran Churches in the state and thus their number will be multiplied more than five. The map on this page shows the locations of all of the 21 Churches of The American Lutheran Church in Florida.

It is suggested that readers of LUTHERAN HERALD cut out this map and save it to use on a winter vacation

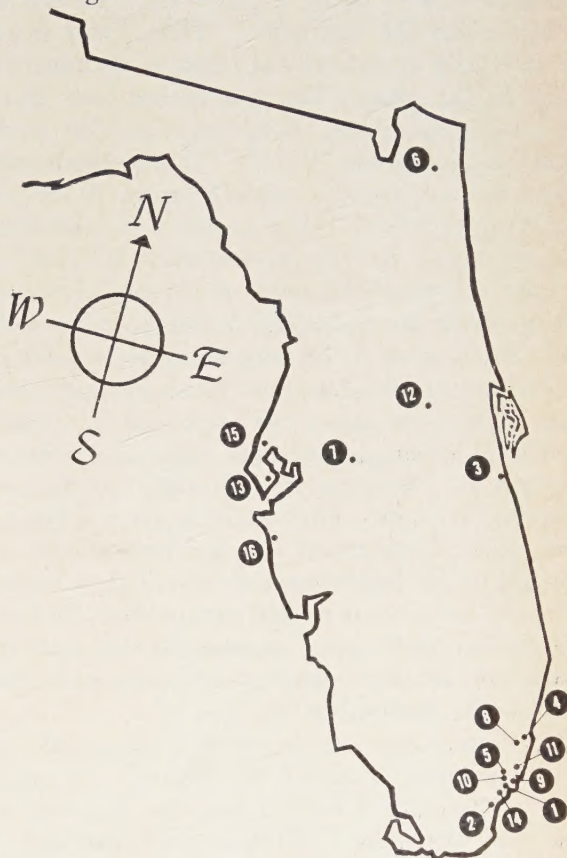


Bethel Church, St. Petersburg

trip to Florida or to give to some Lutheran family that moves to Florida.

Ponce de Leon entered Florida in 1513 searching for the "Fountain of Youth." He never found it. He died a disappointed man in 1521.

The ELC entered Florida in 1958 searching for men, women, and children who wanted the Church of Jesus Christ. These Christian men and women have been found and they are anxious to reach others with the message.



THE ALC CHURCHES IN FLORIDA

NO.	CITY	CONGREGATION
ALC		
1	Coral Gables	St. James
2	Cutler Ridge	St. Timothy
3	Eau Gallie	Ascension
4	Ft. Lauderdale	Abiding Savior
5	Hialeah	St. Luke
6	Jacksonville	Christ
	Jacksonville	Good Shepherd
7	Lakeland	Faith
8	Margate	Prince of Peace
9	Miami	Biscayne Blvd.
	Miami	Hope
10	Miami Springs	Grace
11	North Miami	Christ
	North Miami	Good Shepherd
12	Orlando	St. Mark
13	St. Petersburg	Garden of Peace
14	South Miami	South Miami
ELC		
15	Clearwater	Grace
13	St. Petersburg	Bethel
16	Sarasota	Holy Cross
12	Orlando	Faith

Youth Needs Understanding

By Paul G. Hart

Someone tells of seeing a parcel on a station platform with the inscription: "Please carry bottom side up." Then underneath the larger instructions written in smaller print: "The bottom has been labeled 'top' to avoid confusion." A teen ager told her mother that she had joined the "WAKs." This, she hastened to explain, had nothing to do with the army. WAK stood for, "We are confused." "But 'confused' is spelled with a 'c,' not with a 'k,'" the mother insisted. "That," replied the teen ager, "just shows how confused we are."

Youth needs understanding. Youth needs to understand. Youth needs to be understood. If there is one implication from the Lutheran Youth Research which seems to stand out above everything else it is this emphasis of an oft-repeated truth. And the emphasis is important for parents just as it is important for youth leaders in the church. How understanding is going to be developed in parents of teen age young people and in young people themselves and how it is to be communicated once it is developed are problems that mere research does not presume to solve. At this point it is possible only to clarify more precisely the areas where understanding is most needed.

"The youth want help in an area where little help has been given by the church and where the pastors and youth workers do not feel competent to help—the area of boy-girl relationships." In these words the summary report of the research defines one of the most significant problems discovered in the survey. Parents dare never let the church take over tasks God has given them (Eph. 6:4). But where churches are not helping and where neither pastors nor youth workers feel competent, parents must be especially concerned. Other studies also show that one of the most vital concerns of youth is this matter of boy-girl relationships. (e.g. Remmers and Radler, *The American Teenager*, chapter 3 passim). A look at the "help scale responses," pointing out help young people say they want from the church, shows that the eight items related to boy-girl relationships are described as "very much" needed more often than are any other items on the scale outside of those related to choosing a career. In fact, "instruction on Christian views of sex, courtship and marriage" was listed as very much needed by more girls than were concerned about a vocation and just about as many boys as wanted help with a career.

Hasty and ill-advised marriages produce the majority of divorces in our land today. (Marion Smith, *Survey of Social Science*, p. 435; Paul Landis, *Making Most of Marriage*, p. 191ff.) If that is true, church pastors, and youth workers must be aware of responsibility for proper guidance in mate selection. It may take a longer period of training and planning; but the urgency of the situation will permit before the church is really ready to help in this area.

Are Parents Ready?

Perhaps not very many are ready with the scientifically tested "recipes" of the professional counselors, but the majority can at least use the "home made" counsel gained from experience. Under God's guidance even a mutual sharing of ideas can be most fruitful. And yet young people too frequently seem to be left to their own devices and lost in confusion because parents are too preoccupied with other things. Problems of dating and social life were shown by the study to be far less important for young people than parents supposed, indicating that much of parental guidance was being given where the need was felt least and neglected where wanted most. Young people need preparation for marriage; and they need it from their parents.

It is a well-known fact that, not only sex education but any kind of preparation for marriage, is usually given to the mother in a family. So one would expect to find another problem which Lutheran Youth Research brought to light. "The boys are not being reached as effectively as the girls through the ministry of the church." The reader may say that this has nothing to do with parents. This is a church problem. The survey shows quite well that the ineffectiveness of the church in helping boys is largely a "father problem." Boys tend to identify with fathers (cf. *The American Teenager*, p. 100) and the less frequent male interest in child training coupled with the less frequent male participation in church programs, reflects the greater problem which the church has with boys. An interesting study would correlate the answers of adults on the "help wanted" "belief" and "value" scales with those of Lutheran

ys. The results could be very revealing. Another Lutheran survey (made in 1952 by the Lutheran Church-Missouri Synod) revealed that on the matter of sex education only ten per cent of boys considered fathers and mothers important sources of information. Twenty-five per cent of the girls gave credit to mother's training, but still only nine per cent got much from fathers. Both boys and girls—but especially boys—need more understanding fathers.

One sidelight on the problem of reaching boys is found in the so-called "Values Scale" of the study. One might conclude that boys are not reached as effectively because they simply are not as interested in the questions which concern girls. For example, the problem of being a good father or mother was vitally important to 66% of the girls but only to 38% of the boys studied. The prospect of a happy marriage was vitally important to 80% of the girls but only 53% of the boys. (The interest of boys increased 10% with the change from Junior to Senior level, while that of girls increased only 4%, showing that part of the young male disinterest was due to a slower rate of maturity.) Parents might find a good excuse for ignoring the marriage education of their boys in the fact that boys are not interested. What kind of teacher could excuse a failure to teach fourth grade arithmetic in the fact that fourth graders just are not interested? Parents (especially fathers) may create interest in their boys in their own interest. Why are parent-teacher meetings attended largely by mothers? Why are books on successful marriage purchased (and read) largely by women? Are we training a new generation of indifferent husbands and fathers?

Mental Health a Family Affair

"The high scores of youth on the Self scale call attention to the fact that a number of youth in the sample may suffer from poor mental health." Parents tend to be concerned with such a finding. Mental health is definitely a family affair. The study admits that no comparison has been made with the general mental health of modern American youth, but this fact should not leave Lutheran parents unconcerned. Does religion in a home sometimes create greater insecurity? Does it tend to give parents one extra "club" with which to enforce obedience rather than an extra "arm" with which to give support? Much more study needs to be done on this subject both for homes and for the church's youth program.

Youth "who are on the periphery of church life" tend to come from the "most unhappy homes," says Lutheran Youth Research. No further comment is needed except to point out that the church cannot replace the home or even partially substitute for it. The church

can only hope to support and reinforce what the home is doing or trying to do. (We are not taking into account the miracles of conversion and the unexplained power of the Holy Spirit to do the impossible.) When there is an unhappy home life, church leaders usually represent "more of the same" hated parental authority; and church programs are "more of the same" intolerable regimentation.

Parents Need Understanding

The theme of this brief comment on Lutheran Youth Research is the fact that "youth needs understanding." On at least one point it is quite evident that parents need understanding more than youth. "The adults tend to feel that youth are more critical and rebellious of their elders than is true of the youth." Here parents and adults working with youth seem to reflect their own basic insecurity about their ability to handle the task of providing guidance to young people. Here the Christian Gospel needs to be put to work at destroying some of the guilt-laden inferiority complexes of adults who work with youth. Perhaps parents need to be taught to honor their own position before the church tries to teach children to honor father and mother. Here the tendency to speak of "parental delinquency" rather than "juvenile delinquency," and the tremendous body of literature on parental responsibility for child behavior may be faulted to some degree.

A comparable encouragement is the fact that young people mentioned family life least often when asked to name the chief obstacle to living the Christian life. This is, however, a rather negative conclusion (like the argument from silence which is the bane of logicians) and not to be stressed too heavily. Young people are not apt to interpret parental precepts as obstacles to Christian life, even though the manner of teaching and the example of the teacher may erect emotional barriers. It takes more self analysis than most young people practice and possibly more than most adults know to reach a real interpretation of past parental influence. Most young people are comfortably sure of the fact that home teaching has in general been properly helpful. Children also tend to play down home influence, as seen even in the first grader who is much more impressed by what "teacher said" once than by what mother has said for years.

Parents tend to play up the importance of their role in guiding the spiritual development of their children. This is especially true if there are guilt feelings involved. It may be that the complete contrast here between the opinions of youth and adults can be useful only as it helps to establish a sort of "middle ground" in the importance attached by the church to the influence of families on the Christian life of teenagers.

The Church Needs

GENERAL SESSIONS

Friday, June 24, 10 A.M.

The Needs of Churchmen and Women in the Parish Library

Saturday, June 25, 9 A.M.

The Needs of Youth and Children in the Parish Library

GUSTAVUS ADOLPHUS COLLEGE

St. Peter, Minnesota

June 24-25, 1960

CLASSES

Friday at 11:30 A.M., 1 P.M., 8 P.M.

Saturday at 10 A.M., 2 P.M.

Classification; Cataloging; Subject Headings; Processing Books;
Planning a Library; Audio-Visuals; Basic Booklists.

SPECIAL

Friday Afternoon

Lutheran Authors' Tea

Friday Evening

"A Reading Church"—Dinner Address by Dr. Edgar Carlson

For Registration Blanks, Information, Costs

WRITE: Church Library Workshop
Gustavus Adolphus College
St. Peter, Minnesota

PROGRAM

Friday, June 24

How to Organize a Church Library

How to Select Books for Various Age Groups

How to Catalog and Classify Books

Relationship of the Church Library and the Public Library

Saturday, June 25

Selection, Use, and Care of Audio-Visual Materials

"Selectivity in the Church Library"—Luncheon Address by Miss
Lily Gyldenvand

CONCORDIA COLLEGE

Moorhead, Minnesota

June 24-25, 1960

For Registration Blanks, Information, Costs

WRITE: Miss Anna J. Jordahl
Carl B. Ylvisaker Library
Concordia College
Moorhead, Minnesota

SPECIAL

Friday

A Visit to the Melberg Church Supply Store, Moorhead

Saturday

A Tour of Local Church Libraries

The Parish Library

By Carolyn Flittie

Once there was a book—a book bursting with ideas to share. He sat on a shelf in a store for many weeks. Then one day he was taken off the shelf and wrapped in brown paper. He was tossed in a car and taken for a ride. The next day the book was unwrapped, cataloged, and placed on another shelf. There he sat—bursting with ideas to share.

Ideas to Share—What an important principle for a library!

Once there was a man—a man bursting with ideas to share. He sat in school for many years. Then one day he graduated, wrapped in a cap and gown. He went for a ride on a train. The next day he signed up for a job. There he was—bursting with ideas to share.

Ideas to Share—What an important principle for education!

A book with ideas to share. A man with ideas to share. Neither can be of value unless they are heard.

Communication gimmicks are many and varied and changing. But two basic forms of communication remain constant. Person to person—one individual to another—is the first form. The second form is reading the printed word—or arguing with the author, as one man has said.

Research today shows that the spoken word as communication is much less effective than we believed it to be. The written word, which allows for more thought and re-examination, is shown to be ultimately more effective.

What does this say to us? What should be the vehicle for communicating ideas in our congregation? What better way than through a parish library, coupled with an adult education program!

Let's look at three examples:

Select a current controversial problem—pertinent to us as Christians. Find factual articles on the subject in books and magazines. Divide the reading among the group. Get together and share your findings. Study and discuss.

Or select an inspirational book from your library. Why not pass it around? When five or six have read it—get together for coffee and share your insights.

What about educational ideas? There are many methods and theories. Read the materials available in your library. Share with each other the ways you learn. Share with other parents and teachers the educational experiences of your children.

Ideas to Share—On the parish library!

Interest in church libraries is growing rapidly today. In a recent survey conducted by the *Christian Herald*

of 200,000 Protestant churches, 63,600 reported having a church library and about 2400 of these were one year old or less. The Baptist and Methodist churches have been particularly effective in promoting the establishment of church libraries. Since the organization of the Lutheran Church Library Association slightly over a year ago, 164 church libraries have become members.

Do you know about planning a library? About classifying, cataloging, processing books? About selecting books? About audio-visuals in a library?

Are you aware of the potential of a parish library? Of the needs of churchmen, women, youth and children in the parish library? Of the relation between the public library and the parish library?

These topics and others will be dealt with at two church library workshops June 24, 25, 1960. (See opposite page for details.) Luncheon meetings and informal coffee breaks will provide opportunity for shop talk and shared experiences. Displays of new books and library materials will be available for browsing.

Gustavus Adolphus College, St. Peter, Minnesota, will be holding their second Church Library Workshop. Those having a part in the program include: Dr. Clarence Lund of Northwestern Seminary, Minneapolis, director of parish education for the Synod of the Northwest (ULCA); Mrs. Malvin H. Lundeen, Minneapolis, wife of the president of the Augustana Lutheran Church; Charles Lutz, editor of *One* magazine for Christian youth; Miss Elinor Johnson, librarian of Augustana Theological Seminary, Rock Island, Illinois; Harold Belgum, president of the Lutheran Church Library Association and director of family life and adult education in The Evangelical Lutheran Church; Erwin E. John, editor of *Lutheran Libraries*, quarterly journal of the Lutheran Church Library Association; Dr. Edgar M. Carlson, president of Gustavus.

The Carl B. Ylvisaker Library of Concordia College, Moorhead, Minnesota, is offering a Church Library Workshop for those in the area of northern Minnesota, eastern Montana, and North Dakota. In addition to staff members and panel groups the workshop will feature the following speakers: Miss Lily Gyldevand, Minneapolis, editor of the future merged magazine of The American Lutheran Church Women (The ALCW Scope); Miss Frida Nilsen, English department, Concordia College; Miss Myrtle Rundquist, Moorhead Public Librarian; Pastor Oscar Anderson, Trinity Lutheran Church, Moorhead; Mr. Arnold Mickelson, Director of Parish Education, Northern Minnesota District (ELC).

At The Crossing

(Continued from last week)

by Dr. T. F. Gullixs

No home is quite quarantined today against the wildest religious opinions via radio as well as by television, and by daily and weekly news publications and in religious periodicals where the various shadings of a process are under way making myths out of Scripture even as it testified of Christ. Who is He?

Our soul tonight will not be satisfied with a few theological cliches after the latest changing mode, for the Son of Man, in whose presence we are, has an ambassadorship for us—an increased share in the program of the Resurrected Lord: “that repentance and remission of sins should be preached in His Name among all nations.” Such an ambassadorship requires an undiluted faith in that Name.

Also for each of us there still awaits, not just a theological round-table with published consensus, but death and the judgment.

The answer of the collective soul of The Evangelical Lutheran Church at the crossing must challenge all half-truth and banish every insinuating inflection of doubt and say with the Apostles and with our brethren who are making their crossing with us: “Thou art the Christ, the Son of the living God.”

How May We Know Him?

But how may we know Him more and more? The Church is surely in the answer as that body of which He is the head, to which He gave apostles, prophets, evangelists, pastors, teachers for the upbuilding of that body. That is why we have been so earnestly concerned these many years with the very fabric of that outward organization of which we become a part tomorrow.

The Church! Yes, but how?

As an authority supreme which assumes custody over both truth and grace to dole them out to the laity? Never!

The Church as an organization sustaining a learned professional group called theologians who will neatly balance the hard to believe items of the faith against current opinions in knowledge and in morals, that successful appeal may be made to the passing throng of materialists? Never!

The Church as an association of nice, cultured people

constantly nursing their own subjective religious sights and volunteering to guide its neophytes in every situation to proper thought and feeling toward a markable personality named Jesus? Never!

The Church Guides

The Church shall guide us; but as a fellowship of believers on its knees before our Lord Jesus Christ; a fellowship willing to know Him through the evidence He himself endorsed and established as when on the Emmaus road He began “at Moses and all the prophets” and “expounded unto them in all the scriptures” things concerning himself.” And when He said to His chosen Apostles and evangelists, “Ye are witnesses of me.”

The Church’s theologians shall guide us; but only when they stand on their knees before the Lord Jesus Christ and then rise to obey Him when He says “Search the Scriptures”—“they bear witness of me.”

How shall we proclaim Him?

As a Church, as a congregation, as a fellowship of believers with a share of responsibility to each individual, “testifying publicly and from house to house repentance toward God and faith toward our Lord Jesus Christ”; teaching a repentance which is not merely a rubric in a prescribed morning service, but which daily faces up to God’s holy law by which is the knowledge of sin, and calling forth by the Holy Spirit in the Gospel a faith which is personal trust in God who is known through Jesus Christ.

How may we worship Him?

In spirit and in truth as He calls forth our devotion around the means of grace. In worship the soul breathes free.

Conformity may indeed be an added testimony; but conformity has no legitimate chains, only the bonds of mutual desire and understanding. The practice of the New Testament Church and the principles of the Lutheran Confession sufficiently attest this fact.

Having brought to this crossing a history which bears within itself a close kinship to the Wesleyan movement in England, the soul of The Evangelical Lutheran Church, through a thorough advance under

standing, will suffer no liturgical constraints which will alienate us from those expressions of faith in worship and in song which have characterized the great evangelical sweep of protestantism in America. "Psalms and hymns and spiritual songs" all had equal right in the church of the Apostles. Rhythms, and tunes, and new harmonies and simplicity will not be forbidden our souls beyond the crossing.

Jacob held on to his divine visitor and would not let Him go. How can we hold Him?

In fellowship of faith and of prayer. A universal possession in Christian vocabulary is the concept—"wrestling in prayer." Fellowship has His special promise of "Presence." "Where two or three are gathered in my name, I am in the midst."

A very much enlarged brotherhood in faith and in prayer awaits us beyond the crossing. Brethren who pray just as earnestly as we tonight; "Except Thou, Lord, go with us, lead us not up," and find their answer in His Name as do we—"Emmanuel, God with us." There was kindness in the words of Jacob's brother when they met beyond the crossing. Whatever the version, you sense it. "Lader os bryde op og drage videre, og lad mig drage jævnsides med dig." "Ich will mit dir gehen." "Let us travel together on our way." With his valiant Esau volunteered—"I will march in front." Beyond the crossing on the westward road—One is our Leader, One is our Master—even Christ.

And we are brethren.

A Bold Leadership

The evidences of this fellowship in faith and practice were not hastily gathered nor hurriedly attested. Thirty years ago to this city and to the auditorium of this church came the leaders of five synods to organize the American Lutheran Conference. In biennial conventions thereafter, in local conferences, in joint studies and publication ventures we learned to know each other. The theology especially of American Lutheran Church is well known through the books of Dr. Reu, Dr. Lenski, Dr. Leupold, and others.

In many and protracted meetings, the Joint Union Committee and its subordinate groups have thoroughly explored basic principles and practices, discussed them with all frankness and formulated statements thereon. Leaders in every area of church work have confronted together their present and future tasks. The Women of the Church, the Men of the Church, the Youth of the Church, the members of the division boards of the church—all have come to know each other and to rejoice in their fellowship, as have individual congregations in the communities where consolidations have been readily taken place.

Tomorrow's merging of ranks into a real organiz-

tional unity does not foretell withdrawal and a walk apart.

A place awaits us in the very center of the front ranks of America's Lutheranism, with relationships on either hand, which will call for a bold and positive leadership always ready to give answer for the faith that is our people's faith. Nothing else will do in those exchanges with fellow-Lutherans within as well as outside of the Lutheran World Federation, within as well as outside of the National Lutheran Council, or in those prospective exchanges of thought, with Catholic scholars on the one hand and with Protestants on the other, Protestants both inside and outside of the World Council of Churches.

In the Name of Christ

Nothing less will do as we, The American Lutheran Church, move on in that conglomerate world into which we are thrust, where there is no possibility to quarantine against the impact of ideas and opinions where health of soul and of mind rest only in knowledge of God and His truth, trusting in Him.

In the name of Christ our Leader we make the crossing tonight and with joy of soul we go to meet tomorrow and the future years, singing as we go:

*One is our God and Father!
The flock and all the shepherds cry;
One Spirit us doth gather,
One is our Lord, who reigns on high;
One well of life doth lave us,
One hope our soul inspires,
One faith, our stay, doth save us,
One love us ever fires,
One peace our spirit blesses,
One fight for our reward—
One end of all distresses,
One life in Christ our Lord.*

*One in the Spirit's union,
We onward march, a pilgrim throng,
And sing in sweet communion
The ransomed Zion's victor song;
Through night and tribulation,
Through death our way we wend,
With hope and expectation
To see our journey's end—
The Cross, the grave, death's prison,
We leave behind, and rise
To meet our Saviour risen,
And enter Paradise.*

Glory be to the Father, and to the Son, and to the Holy Ghost.

Amen!

On a Retired Pastor's Problems

Really, I never worried much about my on-coming old age and about the day when my husband has to retire. Not having reached the 40 year mark as yet, we should have many good and busy years ahead of us.

The other day, however, I was thoroughly shocked out of my complacency, when I read an advertisement in a church paper (not Lutheran). It ran something like this: Mrs. So-and-so, a church member of good standing, (there was a picture of a sweet old lady) did not need her whole house to live in by herself. So she was kind enough to let a retired minister and his wife have some of her rooms. An appeal followed to remember that old pastors and their wives have no place to live after retirement and that they have little money to spend on housing. Therefore, a place to live would be appreciated, should the members have some rooms to spare.

Does this mean, I asked myself, that in my old age I should have to depend on the generosity of our parishioners to provide us with a place to live? Should I really have to make a home for my husband and myself in somebody else's spare rooms? Not I, if I can possibly help it! I suddenly remembered my nurses' uniforms, so safely and sadly stored away in the basement. Why, I would be only 64 years old when my husband retires; I should have at least 10 more years of nursing ahead of me! That should solve the problem of somebody else's spare rooms.

The other day, a few pastors' wives and I were busy praising our parents (none of them ministers), most of them over the age of 65 and still actively engaged in their respective professions.

"Such a pretty blouse you have on," one of the ladies remarked. "Thank you," I said, "my mother sent it to me just recently." "And my Mother just made dresses for all my daughters," another pastor's wife said. "And mine made over my whole wardrobe when she visited," a third one added. The consensus of opinion: What would we pastors' wives with young families *ever* do without our good mothers, or better good parents? They helped us out in so many ways, not only with clothing but also pitched in when the medical bills got too much for our budget, or they treated us to some special luxury we otherwise would not even dream of. But what would happen if our daughters ever were to marry pastors? Could we possibly do the same for them? Sure enough, we could help with sewing clothes for their children; but give them an occasional financial boost? Not very likely as retired pastors, but maybe as an old nurse.

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

Now you will say that I should stop complaining. Pastors do get a pension, don't they? And many get social security as well. That is of course true. I know that pastors pay quite a bit throughout life for insurance, still in old age they can only live very modestly, especially if they have not been able to join their pension plan at an early age, right after graduation from the seminary.

Now you will say that old people really do not need much to live on. That is true, too. Most retired pastors seem to manage on what they have, because they live modestly. But I say, why shouldn't an old pastor's couple be able to afford some luxury, may it be a trip abroad, a special hobby project, or perhaps a somewhat newer car?

Most other professional men have some kind of old-age security which allows for few financial worries. They often have a place to live which they can call their own. All a retired pastor has—and I grant you this means very much—is a lifetime of faithful and satisfying service to the Church and mankind to look back to. While other professional men in good health can continue with their work beyond retirement age, a pastor, generally speaking, retires at the age of 65. (In Norway the age of retirement for pastors is 70.)

Many of our present-day leading statesmen are over 60 years old. Should it not be very difficult for an active man of 65 to suddenly find himself without anything to do on so tight a budget that he hardly can undertake projects of his own? In some larger congregations, old pastors are called as visitation pastors, and as such they still can accomplish much in the service of the church. Retired pastors, who can still work, of course need not depend on the generosity of their parishioners for spare rooms. If I could change the advertisement which shocked me out of my complacency, I would say: let us find work for our old pastors who have so much to give to the Church and to society, who have such a wealth of experience to draw from, and who possess the kind of wisdom and patience which only comes with old age.

It would not be possible to let the death of Dr. T. O. Burntvedt, president emeritus of the Lutheran Free Church, go unnoticed in these pages. To the obituary which appears elsewhere, we add this simple and sincere editorial tribute to one of the great leaders God has given to American Lutheranism in this generation.

We knew him, many of us, as a friend and father in Christ. We came to appreciate his forceful character, his irrepressible sense of humor, the depth and sincerity of his convictions, his deep piety. We enjoyed being in his company, we felt a deep kinship with him. Not a few of us have as cherished possessions personal letters from him, some of them in his own handwriting—warm little missives, expressing appreciation of this or that which we had written or said or done. We have

known few men who were so unstinted in the use of words, if he believed they were deserved.

But of course our appreciation of him went farther than such purely personal matters. We came to know him in his larger relationships. He represented his Church with dignity and ability in the wider circles of Lutheranism, particularly in the old American Lutheran Conference, in the National Lutheran Council, in the Lutheran World Federation. There was little of him which was parochial, provincial. In these relations, too, it was the personal, spiritual qualities which were evident. At his funeral, one of those with whom he had worked most intimately on the national and worldwide Lutheran scene spoke of him as one of "the four or five" persons who had most influenced his Christian life and development.

We in The Evangelical Lutheran Church felt a special kinship with him, one we shared with the folks in the American Lutheran Church and United Evangelical Lutheran Church. For some of us it was the union negotiations, now so successfully concluded, which gave us the opportunity to know him intimately. In the long hours and days of discussion, some of them marked by passion, some by tedium, all by grueling, exhausting work, he was the firm, kindly, capable leader.

Of course it was a source of sorrow to him that his Church did not enter the union. All who heard him speak at the Constituting Convention know that he harbored a firm conviction of the *rightness* of the union

and an abiding hope that also his beloved Church would soon find its way into the new and larger fellowship of The American Lutheran Church. When this hope is realized, as it surely some day will be, it will in very large measure be due to the leadership of Dr. T. O. Burntvedt.

O.G.M.

The World Council

Questions and Answers

IX

Is it correct to use the word "fellowship" to describe the World Council of Churches?

Yes. In Article I of its Constitution, the World Council declares itself to be a "fellowship." It is, however, a "fellowship" of *Churches*, not of *individuals*. Further, it is a "fellowship" which is confined to Churches "which confess our Lord Jesus Christ as God and Savior."

Let it be kept in mind that, in a Christian sense, fellowship is the outward expression of an inward unity. If there is no unity, there can be no fellowship; and the amount of fellowship there can be depends upon the amount of unity there is.

Thus, the fellowship we as a Church enjoy with other Churches in the World Council is a *limited* fellowship—limited by the fact that it is not based upon a complete unity in the faith, in doctrine. It is thus not so complete a fellowship as that which exists in the National Lutheran Council or the Lutheran World Federation.

Yet, to deny fellowship with Churches which openly and formally confess faith in "our Lord Jesus Christ as God and Savior" is to say that there is no basic unity in Christ, in fact, that those Churches simply are not Christian. The Lutheran Church has never taken such a stand, and it would be unchristian to do so. It is not justifiable to deny to any Christian Church the amount of fellowship which the existing degree of unity (large or small) makes possible.

This concludes the series of questions and answers on the World Council of Churches which we began some time ago. It will be recalled that the Articles of Union require reconsideration of the membership of The American Lutheran Church in the World Council of Churches at the General Convention of 1962. Prior to that time, there will be ample opportunity to discuss the pros and cons of such membership.

Picasso Simplified

In Chicago's Art Institute, which I visit much too rarely, there is an overwhelming painting by Pablo Picasso called "Mother and Child." For most of us the name Picasso calls up a brilliant and complex art: faces looking two ways at once, rhomboid torsos, and gastric pigments fighting one another in glorified freedom. Or the absolutely pure line: the pencil stroke which renders the final simplicity of a sea shell.

The Picasso I refer to is not like that. It is a painting with some sort of classical heritage in which the figures are distorted and simplified to suggest power in repose. A mother reclines on a beach, I think, and within the circle of her protection, a child plays. The painting suggests, as I am sure Picasso intended, the illimitable strength of the mother figure. It is what the Mediterraneans worshipped as Kybele and the Ephesian Artemis; the Baltics as Hertha, the Earth Mother.

Hertha on the Outer Drive

I was recently tapped on the fingers for presuming to speak in an area where I am not a specialist. I am sure that I am an amateur also in the area of women drivers. Nevertheless I feel a compulsion to speak. I shall not dredge up any ridiculous comparisons between the competence of the sexes. I shall not try to prove that men drive better than women or that women drive more safely than men. The worst driver I have known was a man and the most uninhibited a woman, but these are random judgments, and I yield the podium to the traffic engineers and the safety people who deal with statistics and not emotions.

What I would like to say, if I still have an audience, is that there are differences in the way men and women drive, and that driving, like everything else, reflects the differences.

Imperious Will

It is a truism that for many men the automobile is a power symbol. Young men, at least until quite recently, added eruptive power to their motors. They wanted to *sound* powerful. Older men, who could afford it, bought big silent cars. They wanted to *look* powerful. There is something about looking back over acres of shining fins which creates the illusion of command. And we men want to command.

Monumental Mother

Protective Frenzy

Women do not have the same yearning to rule; it is hence inaccurate to speak of "bossy" women. If they assert themselves, it is not because they have an abstract lust for power but because they are yielding to the instinct to shield. Even that most maligned label, "the nag," rarely scolds to achieve something for herself but to correct a wastrel husband or to inject some energy into a shiftless son.

On the Road

The differences emerge on the road. There even a man is in command of cavalry. Every woman is protecting her brood. Hence the men are more relaxed; they can, on occasion, show indulgence. A male driver will now and then permit a car approaching from the side to get into the line. He will stop to let a pedestrian cross in front of him. I would not say that these traits are nonexistent in a woman, but they are found much more rarely.

The other day a friend of mine was trying to wheel his infant daughter across a busy intersection where there is neither stop sign nor light. He wasn't having any success. I took it upon myself to wave down so much traffic. Legally I did not have this right. A citizen does not have certain general police rights such as pursuing or escaping criminal or quelling a riot. He cannot by imperious hand stop the flow of traffic. But I tried. Traffic approaching from the east stopped, and I was expecting the same from the western line. I was disappointed. A car piloted by a woman bore down on me with determination and horn tootings. I fled back to the curb. I shall nevertheless defend the lady. She was not discourteous. She was protective. She was being herself. And in the long run this is important for all of us.

Correspondence



Consenting to Death?

Now that Caryl Chessman has been put to death to satisfy the laws of California, I wonder if it might not be in order to ask what the Lutheran clergy or laity has been thinking on the issue of capital punishment. Were there those on our clergy roster who have dared to voice an opinion in California or were there even those who dared to boldly stand out against capital punishment or was the Lutheran Church playing the role of mul and consenting unto his death?

JACK EICHHORST
St. Paul, Minn.

Reader Eichhorst will be interested to know that the Lutheran press was not entirely silent on the subject of capital punishment during the past few months. A series of three provocative articles (taking both sides, by the way) ran in a sister publication, "The Lutheran," March 16, March 23 and April 6.

Also statements on this subject have been made by Lutheran churches that have boards of social action or similar groups.

—The Editors

Preserve Our Heritage

I have just finished reading Dr. Nelson and Fevold's new book on the history of the ELC. In my opinion this is a masterpiece! It should be widely read by pastors and laymen throughout the ALC.

Would it be out of order to suggest that a condensed version of this book be serialized in the LUTHERAN HERALD complemented by a similar study of the background of the ALC and the ELC?

One of the great values of our church is the bringing together of the minds and backgrounds of all three synods. I believe that if pastor and people can know and understand the historical background and the elements which entered into the formulation of the trends, we can result in a stronger

church and a church which can more clearly sightedly fare the issues which present themselves to us today.

T. S. SEVERTSON
Chaplain USN

Reader Severtson will be happy to know that just such a series of articles on the heritage of the three uniting synods is being planned for the first issues of the new "Lutheran Standard" which will come into being in January 1961.

—The Editors

Back to Rome?

► As I was reading *Time* magazine (May 2, page 14) I was amazed to discover the following statement, "In Minneapolis the founding convention of the new American Lutheran Church condemned opposition to any presidential candidate because of his religion as 'unfair, unwise and not warranted.'"

As I read this statement I was reminded of an article written by Dr. S. B. Phalen of St. Louis, Mo., former dean of Papal Editors in which he says, "We of the Roman Catholic Church are ready to go to death for the Church. Under God she is the supreme object of our worship. Tell us we think more of the Church than we do of the United States. Of course we do. Tell us that we are Catholics first and Americans and Englishmen afterward. Of course we are. Tell us that in a conflict between the Church and the civil government we take the side of the Catholic Church. Of course we do. We are Catholics first and we love the Church more than we love our own children."

I was also reminded of Archbishop Ireland's zeal that the United States should become a Roman Catholic Nation. On Nov. 10, 1889 he preached a sermon on Ecclesiastes 4:33 in which he linked the present with the far off Crusade days of Urban 11 saying: "Our work is to make America Catholic. If we love America, if we love our Church, to mention the work suf-

fices. Our cry shall be, 'God wills it' and our hearts shall leap with the crusaders enthusiasm."

The blood of thousands of martyrs, tortured and slain by the beast of Rome is crying unto God from the soil of Colombia, Mexico and other countries. In the light of centuries of bloody persecutions of protestants and Jews of the blighting effect upon the political, moral and spiritual life in the history of Nations where the Church of Rome holds sway, and in the light of the truth, which must be self-evident, that "Rome never Changes," I ask you who are responsible for the above statement in the *Time* magazine, Are you aware of what you are doing? Are you ready to sell our dearly bought liberties of the Protestant Reformation for a mess of popularity? Have you no voice that can call our people away from the yawning precipices of totalitarian rule and carnal ordinances which will lead to bondage and death?

You may gain the unthinking and unprincipled masses by such weak-kneed policies, but every enlightened Christian will and must reject your leadership and will shout with the Apostles of old, "We must obey God rather than man." And among these I will take my stand.

(THE REV.) A. E. WINDAHL
Minneapolis, Minn.

Advantages in WCC?

► I have been reading the inquiries and answers concerning the WCC in the LUTHERAN HERALD. As far as I'm concerned there has never appeared any statements as to the advantages of belonging to such a group. I have never read of any momentous and far-reaching efforts made by that organization that have furthered the cause of Jesus Christ in the world. As far as the ELC is concerned, what has the WCC done for us that could not have been accomplished by the Lutheran World Federation? What do we get for paying \$10,000 annually to the WCC—I think more lay people than myself would like to know? Needy mission fields could use that money.

Please enlighten us.

MRS. NORA J. CROUCH
St. Queens Village, N. Y.

Toward the First Sunday After Trinity

The Realm of Reverence

The Epistle: Romans 1:1-17 • The Gospel: Luke 12:13-21

Monday, June 13

INVITATION

Mark 6:30

And he said to them, "Come away by yourselves to a lonely place, and rest awhile."

This invitation to the disciples was made by Jesus because He was aware of their need. The constant contact with people and the continual giving of themselves exacted a heavy toll on their strength. It was necessary to withdraw, find a secluded place, and there relax. The need is ever the same. The machinery of life grinds us down and we are soon crushed unless we find a way to "escape" for a while. This is not a "running away"; it is getting out of the stream of traffic for a moment to get yourself re-charged again. It is a spiritual retreat.

Help us to be obedient to this invitation, dear Jesus. When we come aside so that You may speak with us in quietness we hear again the very things we need, and we are readied for our ongoing work and service. In Your Name, Amen.

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Thursday, June 16

THE PRAYERS

Philippians 4:6

In everything by prayer and supplication with thanksgiving let your requests be known to God.

"The Prayers" spoken of in the Pentecost story perhaps mean selections from the Psalms, such as the favorite from Psalm 51. Praying was a real part of the realm of reverence in which the early Christians maintained their faith and growth. To this day there is no such thing as a growing relationship with God without the practice of this vital art. In sincere prayer we speak with God; we make our wills to match His will; we have ourselves reshaped, and we are filled with God's passion for the world.

Lord, teach us to pray! Train us beyond the "gimme" prayers, the meaningless snippets that have no effect or bearing upon a vigorous relationship with You. Help us to pray without ceasing, in Your Name we pray. Amen.

Tuesday, June 14

THE BASICS

Acts 2:41-42

So those who received his word were baptized. . . . And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

This account from the story of Pentecost tells us how people came into the fellowship of the Church and also how they remained and grew in that new experience. There are four basics for features they found in the realm of their new reverence: the Word, prayer, the Sacrament and Christian fellowship. There was provision here for all their spiritual need. They were not first brought into the fold by belief and baptism, and then told to fend for themselves.

Gracious Shepherd, how generous is the banquet, how green the pastures of the Kingdom of grace! You have set before us all that is needful for our spiritual growth. Give us the grace to partake of these gifts that we may prosper in body and soul. Amen.

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Friday, June 17

BREAKING OF BREAD

John 6:54

"He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day."

The "breaking of bread" spoken of in the Pentecost account may very well have been the taking of the meals together. But it is not incorrect to say that it may well have reference to the Sacrament. This is logical because it ties in with the other things mentioned. The Sacrament is indeed a part of the realm of reverence and brings to the participant a real blessing. For where it is approached correctly it asks of a man that he examine himself to make ready; the Body and Blood of Christ brings forgiveness of sins and a real union with Him.

For the blessing of Your Table we are grateful, blessed Jesus. Out of love You have given unto us this spring of comfort and assurance. Give us a deep thirst for this communion with You. In Your Name. Amen.

Wednesday, June 15

APOSTLES' TEACHING

Romans 15:4

For what was written in former times was written for our instruction, that we might by steadfastness and by the encouragement of the scriptures we might have hope.

The Pentecost Christians dwelt in the realm of the Word. This Word was to instruct them for salvation, it was living and active, it was a lamp to feet and a light to their path. They continued in the Word because they truly the disciples of Christ. Steadfastness means staying on; encouragement means in its true sense, the calling of and to one's side; hope means the expectation we have as Christian people. The Word is the source of our life.

You have said, dear Father, that those who dwell in the Word shall be blessed. Teach us to be faithful in our Bible reading, in hearing the preaching of the Word, in meditating upon it, and dwelling in the joy the Word imparts. Amen.

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Saturday, June 18

FELLOWSHIP

1 John 1:3

That which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ.

The fellowship of the early Christians was about the Word, prayer, and the Sacrament, of course. But it also consisted in "kindred mind and spirit." Fellowship is important because it serves to strengthen, it gives a boost to the morale of those who are of the faith. Through this fellowship comes a united witness, mutual working out of problems and assignments, and a cooperative effort in the Kingdom. This fellowship also includes the Father and Son, and indeed, the Holy Spirit.

We cannot be "lone wolves" in our endeavor, O Lord. We cannot be Christians all by ourselves. We cannot drink the waters of life safely if we leave the convoy of those who go on in the Word. Thank You for this fellowship. Amen.



The CHURCH in Today's World

Chicago Federated Seminary Faculty May Dissolve

Dr. Lawrence A. Kimpton, chancellor of the University of Chicago, announced the dissolution of its Federated Theological Faculty, effective May 1963, at the request of three of the cooperating seminaries.

Withdrawing from the federation were the University of Chicago Divinity School (American Baptist), Disciples Divinity House, and Meadville Theological School (Unitarian). The other member of the federation was the Chicago Theological Seminary (Congregational Christian).

Officials of the four institutions said they would seek to establish a new set of working relationships with the university for educating ministers and religious scholars.

Since 1943 the four schools have had a federated faculty and have been administered by a cabinet of their four chief executives, with separate governing boards and internal administrative offices. In 1953 the federation articles were rewritten.

"It is clear to me," said Dr. Kimpton, "that the Chicago Theological Seminary's interpretation of the 1953 articles is unacceptable to the other members of the federation. Furthermore, it is clear that any interpretation acceptable to the other institutions is unacceptable to the Chicago Theological Seminary.

"Under these combined conditions, the only decent and logical option appears to be cancellation of the 1953 articles."

Dr. Kimpton said that discussions had been held for more than a year to find an effective method of keeping the federation functioning."

"The growing tensions and repeated disagreements," he added, "are a threat to a first-rate educational program and are not evidence of cooperation either on educational or ecumenical grounds."

CTS' board of trustees refused to participate in voluntary dissolution of

the federation. It voted instead to continue a close relationship with the Federated Theological Faculty, with increased participation in the graduate study programs of the faculty.

Dr. Howard Schomer, CTS president, said his institution "regrets" the decision of the other schools to withdraw from the federation.

He explained that the core of the disagreement was his institution's fear of "absorption" by the university. He said the university had been urging revision of the articles, with the university wanting to assume all academic responsibility for the theological program and the four cooperating schools serving mainly as "residences."

Dr. Schomer pointed out that CTS is 105 years old and indicated that his governing board felt each of the schools had important individual contributions to make toward developing "new frontiers" in theological education.



—RNS Photo

AT WCC MEETING—Bishop Hanns Lilje of Hanover, Germany (left) and Dr. Keith Bridston, secretary of the World Council of Churches' Faith and Order Commission, discuss Church unity affairs at the annual meeting of the U.S. Conference of the WCC at Buck Hills Falls, Pa. Dr. Bridston is a pastor of the ELC.

Calls for 'Summit'

Conference of Churches

A call for a "summit conference" of Protestant, Roman Catholic, and Orthodox leaders to end "the religious cold war" among Christians was sounded by a Disciples of Christ leader in Falls Church, Va.

The Rev. Wilbur S. Hogevoel, president of the Capital Area Convention of Christian Churches, told its 83rd annual assembly that the ideal place for such a meeting would be Washington, the nation's capital.

Mr. Hogevoel, a retired Army Chaplain, who is now pastor of the First Christian Church, Hagerstown, Md., said that the recent primary election in West Virginia has not completely allayed the "religious issue" in American politics.

In other states, there is conflict continually in a hundred areas from planned parenthood to free bus transportation for parochial students," he pointed out, "and there is a 'religious issue' and it will be felt."

"The tragedy of this religious 'cold war' is that it is unnecessary and should cease," he told Disciples ministers and laymen from five states and the District of Columbia attending the assembly.

Mr. Hogevoel recalled the religious unity displayed by Protestants and Catholics in the face of Hitler's threat to all religions in World War II.

"But when peacetime comes," he said, "each major religious bloc goes into an all-out campaign of converting and placing denominational welfare above national and world needs in serving Christ."

"Isn't it foolish to expect to have peace and harmony in the world," he asked, "when there is not peace and harmony in Christendom?"

He said Protestant, Catholic, Orthodox, and other leaders should meet together "to earnestly seek ways to religious peace and seek to ease religious tensions."



—RNS Photo

'30 PIECES OF SILVER,' PLUS—2,000-year-old "Tyre shekels," believed to be the same type of silver coins Judas Iscariot received from Israel's chief priests for betraying Christ, are examined by police inspector Karol Singer of Haifa, Israel. About 5,000 of the shekels were recently discovered in a field near Mt. Carmel.

Vote of Confidence

The Associated Church Press adopted a resolution in Washington, D. C., deploring "irresponsible and unscrupulous attempts to spread suspicion against Protestant clergymen, their churches, and their agencies on the false charge of sympathy for Communism."

At its 41st annual meeting the ACP expressed "complete confidence" in the loyalty of and patriotism of the clergy and specifically commended the National Council of Churches.

In their resolution the Protestant and Orthodox editors said the National Council has been the target of "baseless charges" and has shown the "highest sense of responsibility and integrity" in carrying out its mission "in a spirit of deepest loyalty and devotion to the ideals and traditions of American freedom."

Keeping with the spirit of the resolution, member publications of the ACP were urged to inform their readers of the action and "provide full information on which intelligent judgment of the attacks may be made."

"Those who originate and spread . . . unfounded suspicion through the distribution of scurrilous literature and

such lucrative devices as defamatory radio broadcasts," the statement said, "weaken our religious institutions, undermine our free democratic way of life and thereby, wittingly or unwittingly, comfort and encourage Communists and Communism."

The resolution was adopted after spirited debate as to whether it should include specific mention of the National Council of Churches, since some of the member publications of the ACP are published by denominations not affiliated with this body. An amendment to modify the resolution was defeated, however, by a vote of 39 to 22.

The ACP represents 163 Protestant and Eastern Orthodox publications with circulations totaling nearly 16,000,000.

Bishop Pleads for Parochial Schools

Minnesota Protestant Episcopal parishes were urged to use their church school facilities for week-day parochial schools, "at least for the lower grades."

The proposal was made by Bishop Hamilton H. Kellogg, Minneapolis, at the annual convention of the Minnesota diocese in Red Wing.

Bishop Kellogg, in his report, said a parochial school "provides an opportunity for a more personal relationship between the student and the teacher, by virtue of smaller classes, than normally is possible in a public school."

"Then, of course," he added, "there is the advantage of being able to teach the Christian religion as a regular course, which is not possible in a public school."

Don't Neglect Flock for Civic Affairs

Presidents of the Southern and American Baptist Conventions, addressing the annual Southern Baptist Pastors' Conference in Florida, blasted ministers who give too much time to club and civic affairs and neglect their spiritual responsibilities to parishioners.

The speakers were Dr. Ramsey Pollard, SBC president and pastor of Bellevue Baptist Church, Memphis, Tenn., and Dr. Herbert Gezork, head of the Andover-Newton Theological School, Newton Center, Mass.

"Our task is not to magnify the Masonic Lodge, Elks Club or the

Lions Club," declared Dr. Pollard. "Our job is to magnify the word of God." He also scored what he termed "popular preaching."

"If you're a popular preacher, you're a better pray."

He added that he didn't "want to hear a preacher preach unless he has work up a little steam." Urging pastors to "preach the word of God with conviction and passion," he said. "The reason we have a lot of empty pews in our churches is because we do not preach as we should."

Dr. Gezork said some ministers should seriously consider letting Rotary Clubs rotate for awhile and the Lions roar at each other with the benefit of clergy."

Ministers should spend more time listening to the problems of church members, he said. "The pastor's home should be open . . . for the harassed businessman, the worried mother and the bewildered high school youngster," he stressed.

Earlier, Dr. H. Guy Moore, who was keynote speaker for the conference, emphasized the importance of a preacher's understanding God's leadership.

"By the very nature of our high calling and the drag of the world upon us," he said, "we are destined to live out our lives in tension. To find peace of mind may cost more than some of us dare to pay."

EAT LESS, LIVE LONGER

Southern Baptist preachers attending the denomination's Annual Pastors' Conference, Miami Beach, Fla., were advised to eat less and live longer.

If overweight shortens life, ministers have a religious reason for eating less—"not to shorten your service to God," declared Dr. Wayne E. Oates, professor of psychology of religion at Southern Baptist Theological Seminary, Louisville, Ky.

Dr. Oates led a panel discussion on maintaining the minister's health. He admitted that temperate eating is difficult for preachers because they eat many of their meals in other people's homes. But he suggested the preachers eat more meals at home and "let your stomach rest."

He also recommended that pastors not accept gift automobiles either from their churches or members of the congregation as "it obligates you unnecessarily."

Dr. T. O. Burntvedt Dies; Led Free Church 28 Years

Dr. Thorvald Olsen Burntvedt, president of the Lutheran Free Church for 28 years until his retirement in 1958, died suddenly in Minneapolis on May 12. He would have been 72 years of age on May 29.

The veteran churchman, held in high affection and esteem far beyond the confines of his own church body, suffered from a heart ailment and had been in failing health since prolonged illness led him to relinquish leadership of the 80,000-member Free Church.

Death came to Dr. Burntvedt as he was driving home from a trip to a downtown bank. With the church leader slumped over the wheel, his car came to rest against a tree near the road. The car was not damaged, indicating that he was traveling slowly when the heart seizure occurred. He had visited LFC headquarters the day before and had been in fine spirits.

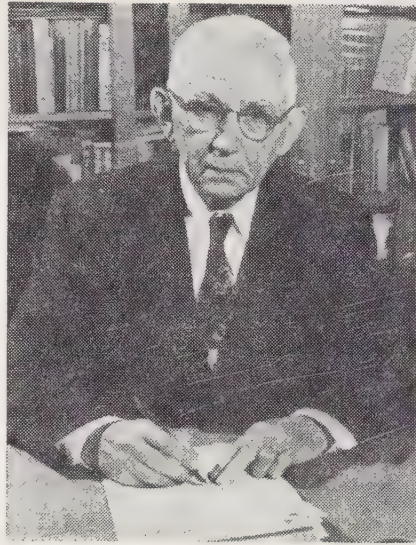
In his last public appearance, Dr. Burntvedt was an honored guest at the constituting convention of The American Lutheran Church in Minneapolis on April 22, an event that merged the Evangelical, American and United Evangelical Lutheran Churches.

Dr. Burntvedt received an ovation when he addressed the convention briefly, voicing his heartfelt prayer that the Lutheran Free Church may take steps next year to unite with the new denomination. The LFC withdrew from the merger negotiations after union plans were twice rejected in congregational referendums, but Dr. Burntvedt sat in on the deliberations until he retired from office.

A Christian Leader

Silver-haired—his hair had been white since he was in his 20's—with bushy dark eyebrows framing a perpetual twinkle in his eyes, Dr. Burntvedt was an acknowledged leader by virtue of his reputation for direct thinking, ability to grasp both sides of a controversy, deep Christian conviction and devotion to his Church.

At a testimonial dinner to Dr. Burntvedt in 1958, his successor, Dr. John L. Stensvaag, credited him with "steering the Lutheran Free Church through many troubled waters" during his 28 years as president. He also described him as a man whose whole ministry was "marked by strong concern for salvation of souls" and who "never



Dr. Burntvedt

lost sight of this goal as the main objective of his ministry."

Because of his "irrepressible sense of humor," Dr. Burntvedt "gives the impression it's great fun to be a Christian," he added. "He has a genuine interest in people and has never lost the common touch."

Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America and then president of the National Lutheran Council, said in a telegram read at the dinner that the Council "will be forever in the debt of its godly, wise, genial and altogether beloved councillor, Dr. T. O. Burntvedt."

Speaking for Lutheranism at large, Dr. Fredrik A. Schiotz, president of The Evangelical Lutheran Church, who is president-elect of The ALC, praised Dr. Burntvedt as "a devoted disciple of Jesus Christ who gives to all who come in contact with him a sense of being encouraged and a sense of joy."

Warm tribute was also paid to Dr. Burntvedt by the NLC at its annual meeting in Milwaukee in 1959. Dr. Paul C. Empie, executive director of

the NLC, hailed the church leader as "an example of the truth that the contribution of a church body to the cause of inter-Lutheran cooperation and understanding cannot be measured by its size."

"His balanced sense of judgment, his quick sense of perception, his spiritual insights, his warm evangelical spirit—and, of course, his remarkable sense of humor—not only have endeared him to all," Dr. Empie said, "But have made a lasting contribution which the Lutheran Churches participating in the Council will not soon forget."

Thorvald O. Burntvedt was born in Kragerø, Norway, on May 29, 1888. He came to the United States 15 years later, landing in Brooklyn, N. Y. There he attended night school and worked days, first as a grocery clerk, then as a stone cutter.

Varied Education

In 1907 he came to Minneapolis and entered Augsburg Academy, where he completed his high school course. He was graduated from Augsburg College in 1912 and from its Seminary in 1915. He also studied at Northwestern Conservatory of Music, Biblical Seminary in New York and the University of Minnesota.

Ordained at Marinette, Wis., in 1915, he served three years as pastor of Olivet Lutheran Church in Tacoma, Wash., two years as associate pastor of Trinity Lutheran Church in Brooklyn, N. Y., and ten years as pastor of Trinity Lutheran Church in Minneapolis, where funeral services were held May 16.

While at Trinity, he lectured in practical theology at Augsburg Seminary, 1924-1927, and taught church history and Bible at the Lutheran Bible Institute in Minneapolis, 1921-31.

Dr. Burntvedt was elected to his first three-year term as president of the Lutheran Free Church in 1930 and was returned to office for ten consecutive terms, the last of which he served only a year when ill health forced his retirement.

When a chest infection contracted in the spring of 1957 developed into pneumonia and Dr. Burntvedt missed the annual conference of the Free

Church that June for the first time in 27 years, the conference re-elected him in absentia.

That summer, while convalescing, the LFC leader attended a few sessions of the Lutheran World Federation's Third Assembly at Minneapolis in August. Shortly after the close of the Assembly he was stricken with a heart attack and hospitalized again. In critical condition for several weeks, he then began slow but steady progress toward recovery but never regained full health.

Resignation Necessary

For a few months during early 1958 he was in the office every work day and attended some board and committee meetings, but in May he informed the Free Church that "I have come to feel that it is in the highest interest of our Church that I at this time declare my intention of resigning at the forthcoming annual conference as president to take effect Oct. 1, 1958. . . ."

In what was "probably the most difficult letter I have written in my pastoral experience," he said his decision was motivated by "the fact that I have not been able this past year to discharge my duties as the office requires, and because what the future holds in store for me is an unknown secret, especially to people with a heart ailment."

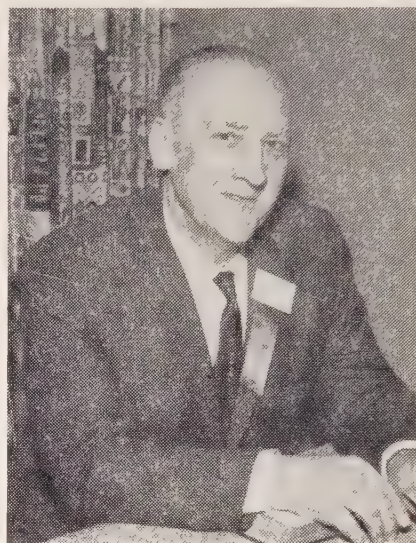
Dr. Burntvedt, who received an honorary doctor of laws degree from St. Olaf College at Northfield, Minn., in 1938, made frequent trips abroad during his presidency of the Free Church. He attended the World Conference on Faith and Order in Lausanne, Switzerland, in 1927 and the Assemblies of the Lutheran World Federation at Lund, Sweden, in 1947 and Hannover, Germany, in 1952. On several occasions he also visited Norway and the other Scandinavian countries, England and on the Continent.

Dr. Burntvedt was married in 1921 to the former Anna C. Tollefsen of Tacoma, Wash. He is also survived by two married daughters, Mrs. George Nelson and Mrs. Royal Steen, and a son, T. Robert, 30.

District Constituting Conventions

Illinois

The Rev. Elmer Nelson of Rantoul, Ill., was elected president of the Illinois District of The American Lutheran Church at its constituting convention, May 17, 18, at First Lutheran Church, Blue Island, Ill. The district



Elmer Nelson
Illinois District President

thus becomes the first of the 19 districts of The ALC to elect a president other than the one currently serving in that position for any of the merging bodies.

Dr. A. W. Engelbrecht, president of the Illinois District of the present ALC, was ineligible for election because of his age. On the evening of May 16 at the closing convention of the ALC's Illinois District Dr. Engelbrecht was honored at a banquet and presented with a check of \$4,500 from the district. He has served as president since 1947 and will continue in that capacity until the end of this year when the new district will begin to function.

Pastor Nelson was elected on the third ballot with 231 votes. Other officers elected were: Dr. E. S. Hjortland, vice-president; Pastor Carl Amelung, secretary; and Mr. Donald Hagen, treasurer.

Four others elected to serve on the executive committee together with the president, vice-president, and secretary,

are: Pastor Arthur Knudsen, Chicago; Pastor Emil A. Pedersen, Chicago; Mr. Carl Sievert, Blue Island; and L. Lagerbeck, Evansville, Ind. The president was elected for six years; other officers serve two years.

Mr. Carl Thokey of Oak Lawn, Ill., was elected as lay representative to the Church Council of The ALC.

In other items of business the district adopted a budget of \$40,002. The item provoking the most discussion was the location of the district office. Dr. Engelbrecht had his office in his home in Mendota. After considerable debate the district voted to employ a committee to provide for office space in Chicago's downtown Loop area.

The new district will have 224 congregations. Of these, 149 are ALC, 70 are ELC, and 7 are UELC. Of a total confirmed membership of 75,540, the present ALC accounts for 47,198. The ELC congregations of the district bring 27,018 confirmed members into merger, and the UELC brings in 1,324 confirmed members.

The new district president, who is 52 years old, graduated from Wartburg College in 1932 and from Wartburg Seminary in 1935. He served his entire ministry at American Lutheran Church in Rantoul. When he preached his first sermon there 25 years ago, his audience consisted of 24 adults and 13 children. Last year the attendance averaged 630 per Sunday.

Under his guidance the congregation bought 38 acres of land in 1957, farmed it for two years, and then developed it into Eden Park, one of Rantoul's most attractive subdivisions. Profits from the subdivision helped finance the church, parsonage, and youth hall, which were dedicated in 1951. The church is in the center of the subdivision.

Pastor and Mrs. Nelson have four children, one of them a student at Wartburg Seminary, two at Wartburg College, and two in school in Rantoul.

Camps for Handicapped

Two Bible Camps for handicapped people are planned for this summer at Camp Knutson, the ELC's department of charities Camp North Brainerd, Minn.

A camp for the blind or partially blind (ages 15 to 20) will be held July 24 to 31 and a camp for the deaf or hard of hearing (15-20 yrs.) July 1 to August 8. Both camps are open to testant young people from any state. For details and other information about the camps can be obtained from Chaplain M. Thvedt, 15 6th Ave. N. E., Faribault, Minn. or Chaplain Sterling Simonson, 305 Chicago Ave., N. Sioux Falls, S. Dak.

Nebraska Site of Church-of-the-Month

The June church-of-the-month will be the third ELC congregation in Nebraska, Christ the King Lutheran Church will be located in a new section in the southern part of the state. About 21½ acres were purchased some time ago and the first unit is now under construction. The Rev. Lee Eikanger, now at Madison, Minn., will begin his pastorate in the new congregation on July 1.

ELDER BROTHER

In the May 10 issue of LUTHERAN HERALD Dr. Jacob Tanner was listed as the oldest ELC pastor, having reached the age of 94. On re-checking the record it was found that Dr. Tanner can claim a yet older brother pastor in the faith. Pastor Henrik Solem, now residing in Parkland, Washington, was already a child of three years and three months when Dr. Jacob Tanner was born, and had been ordained for two years before Dr. Tanner took his ordination vows.

Important Research Begun

Dr. John T. Robson, Tacoma neurologist surgeon, has established a chemical research fund at Pacific Lutheran College for the study of a problem in the fight against multiple sclerosis. The project is to fractionate (break down) the lipids of the central nervous system and use the fractions on feeding experiments on patients.

Some investigations have shown that such feeding has a beneficial effect on patients for varying periods of time. However, the active substance which seems to have therapeutic value is unknown. Hence the project at PLC.

Dr. Charles Anderson, PLC chemistry professor, is directing the project.

People

The Rev. Elias Newman, retires in June for his post as general secretary of the Lutheran Mission to Israel. A farewell banquet in his honor is planned for this month. The society which he has headed for many years will be united at the end of June with the Zion Society for Israel.

Miss Bjorg Rinvold, whose parental home is in Oslo, Norway, was commissioned as a missionary of The Evangelical Lutheran Church at Good Shepherd Church, Decorah, Ia. on May 15. Miss Rinvold, who spent many years on mission fields of China and India with her parents, is a 1959 graduate of Luther College and receives a masters' degree in education from Winona Minnesota State Teachers College this year. She has been assigned to the ELC mission field in Madagascar.

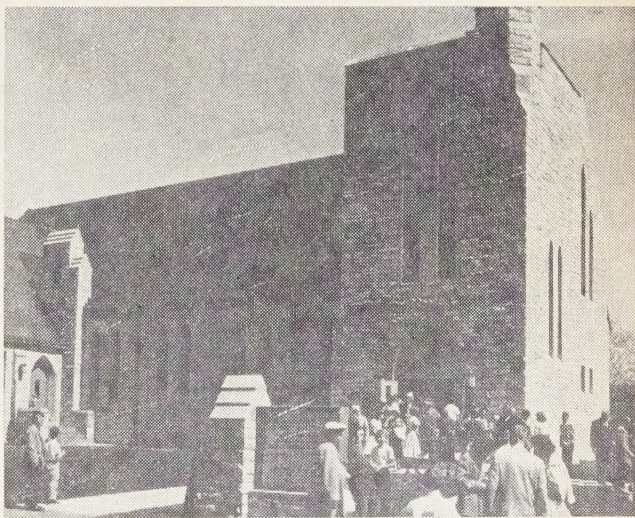
The Rev. B. F. Molstre, has resigned as director of evangelism of the Global Gospel fellowship to become associate pastor of St. Olaf Church, Fort Dodge, Ia. effective in July. The Rev. John M. Ness is the senior pastor.

The Rev. John G. Hallsten has resigned as associate pastor of St. Olaf Church, Fort Dodge, Ia. in order to accept a call to establish a home mission congregation in Oklahoma City, Okla. effective July 1.

One Town: Two New Churches



OUR SAVIOR'S CHURCH—Shown above is the interior of Our Savior's Church, Chippewa Falls, Wis., dedicated recently. Dr. A. Austinson, president of the Eastern district, officiated. Other pastors in the area participated in dedication festivities. Our pastor, originally a member of the Lutheran Free Church, joined the ELC in 1946. The Rev. E. T. Anderson is the present pastor.



CENTRAL CHURCH—Dedication services were held recently for the new Central Church, Chippewa Falls, Wis. Dr. A. N. Rogness, president of Luther Seminary, officiated at dedicatory rites. Also participating in dedication festivities were former pastors: Gerald Garlid, M. A. Dahlen and Roaldn Schwandt. Present pastor is the Rev. S. Philip Froiland.

The Rev. E. B. R. Haave of Midale, Sask., has accepted a call to the Provost, Alta. parish.

The Rev. Harvey Neufeld of Meadow Lake, Sask., will begin work this summer in a new Home Mission Field in Northwest Edmonton, Alta.

The Rev. R. L. Simonson is now serving as assistant pastor at Vinje Church, Willmar, Minn.

Dr. Theodore Hong, member of the English faculty at Augustana College, Sioux Falls, S. Dak., has recently been appointed dean of the college.

The Rev. Judeen O. Johnson has resigned as pastor of the Oslo, Bethania, and Lone Rock churches of rural Jasper, Minn., in order to accept a call to serve Emmanuel and Skrefsrud Churches, Beresford, S. Dak., effective in August.

Obituaries

The Rev. Henry D. Halvorson, Fort Collins, Colo., died April 29 after a long illness. He was born Feb. 22, 1875, at Yankton, S. Dak. He attended Sioux Falls Normal, Sioux Falls Business College, St. Olaf College, and the United Church Seminary. After his ordination in 1908 he served as pastor at Thief River Falls, St. Hilaire, and Detroit Lakes, Minn.; Drake and Zahl, N. Dak.; Nelson, Wis.; and Limon, Colo. He was married to Inga Munson in 1908. He is survived by his wife, a daughter and a son.

Mrs. Leonora Fjelstad Johnson, widow of the Rev. Osmond Johnson, died May 12 at Sandwich, Ill. She was born in Blair, Wis., in 1875. After her marriage in 1897 she lived in Superior and Norway, Wis.; Blooming Prairie, Bemidji, and Fertile, Minn.; and Millbrook, Plano, and Sandwich, Ill. She is survived by three daughters and a son. Funeral services were held in Newark, Ill.

Announcements

Wanted: 50 used Concordia Hymnals for young congregation. Write Mrs. Wallace Swenson, 615 24th Ave. S., Grand Forks, N. Dak.

Wanted: 24 dark colored or black choir gowns, new or used, small and medium sizes, for deaf youth sign choir at Ephphatha Church, 15 6th Ave., N. E., Faribault, Minn.

Want Ad

For sale: A. B. Dick Mimeograph, Model 450, closed cylinder, fully automatic, in good condition, and A. B. Dick mimeoscope and ruler. Write Liberty Luth. Church, Marvin Herman, 2648 Sheridan Ave. N., Minneapolis 11, Minn.

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The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

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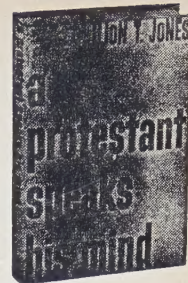
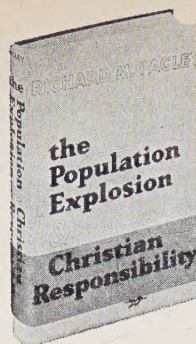
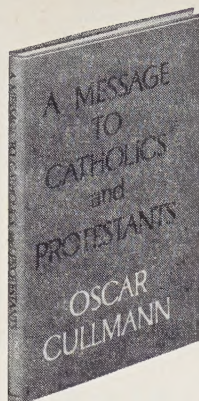
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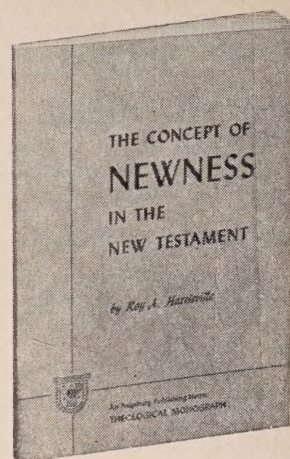
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